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Miller, Adam

Incidents in the origin and progress of the Congregational Church.

1844



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MILLER'S

HISTORICAL DISCOURSE.

INCIDENTS

IN THE ORIGIN AND PROGRESS

OF THE

CONGREGATIONAL CHURCH,

AND THE

SETTLEMENT OF THE TOWNSHIP

OF

HARFORD, PA.:

A DISCOURSE

DELIVERED

ON THE FIRST SABBATH IN 1844,

BY ADAM MILLER,
PASTOR OF THE CONGREGATIONAL CHURCH IN HARFORD, PA.

MONTROSE, PA.

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In publishing this historical discourse, the author has added some things, not contained in it as originally delivered on the *Sabbath*. The lapse of several months permits the notice of a few events of a date later than the first of the present year.

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SERMON.

PSALM LXXVIII 3, 4, 6, 7. Which we have heard and know, and our fathers have told us, we will not hide them from their children, shewing to the generation to come the praises of the Lord, and his strength and his wonderful works that he hath done —That they should make them known to their children: that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep his commandments.

God's providential dealings with his church are fraught with interesting and profitable instruction. Hence, He who uttered the Law, and revealed the system of doctrines published in the sacred volume, has committed to the same inspired record the history of that church which, through centuries, was the depository of his truth. Not only is the subject detailed by the professed historian, but the ruler in his farewell address, the prophet in his admonitions and rebukes, the psalmist in his composition for the songs of the sanctuary, the apostle in his discourse of Christ crucified, draw out in epitome events which transpired years or ages before. The reason is obvious: those events throw not a little light upon the character and government of God, upon his law and gospel, upon the character, obligations and destiny of man, as well as other subjects of moment.

In transmitting to successive generations the knowledge of his will, or of events worthy of remembrance, God does not repeat a revelation to each, but employs the agency of one generation to benefit another. God has so ordained, that those to whom his truth is revealed, or who witness his works, shall transmit the valued knowledge to others succeeding, and they to others: that thus successive generations may be instructed and blessed. Such are some of the thoughts suggested in the text.

To strangers, the history of God's dealings with this people and church may be uninteresting: but it is otherwise to us, and to our children. That history should not be lost to us. And yet how few could give it! Those who had early part in the affairs of the church have passed away: to numbers, the works which God has wrought may be almost unknown: while to nearly all, the subject begins to wear an indistinctness which presages its entire obliteration, unless we pause and refresh our memory by reviewing "that which we have heard and known, and our fathers have told us."

In the fall and winter of 1789 several young men, of Attleborough, Mass., met frequently to deliberate on the subject of emigrating from the place of their nativity. Most of them were unmarried and unsettled:

several were married and proprietors of small farms. The difficulty of obtaining near home, and from their own resources, an adequate supply of land, urged them to seek ampler room in some new region and on cheaper soil. A company of nine concluded to enter upon the adventure in the spring: they were Hosea Tiffany, Caleb Richardson, Ezekiel Titus, Robert Follet, Moses Thacher, Samuel Thacher, John Carpenter, Daniel Carpenter, and Josiah Carpenter. Messrs. Tiffany, Titus and Follet, were married. Mr. Tiffany only was over 30 years of age: the others were mostly under twenty five.

They left Attleborough by two different routes, on the 27th and 29th of April 1790, to meet at West Stockbridge. Thence they proceeded, by the way of Kinderhook, to Albany, N. Y. Information was sought of the Surveyor General. He suggested Canajoharie, Herkimer, and Germanflats, as inviting fields: or, if not suited there, Cherryvalley, or some towns soon to be surveyed west of the Unadilla. Reports of the sickness of the most inviting portion of the Mohawk valley induced them to turn aside from the river, at Canajoharie, and proceed to Cherry-valley. Here they were strongly inclined to settle. But visiting William Cooper at the outlet of Otsego Lake, they were invited to pass down the Susquehanna in a boat with him, in a few days, free of expense, to view lands of which he had the agency, lying about 100 miles south. To this southerly movement consent was given the more readily in hope of finding the climate warmer, having heard a settler at Cherry-valley state that during five years of his residence there, not a month had passed without a frost.

Passing down the Susquehanna, they arrived at the Great Bend, May 16th. Here they found a few families, with whom they remained the next day, which was the Sabbath, and attended worship. On Monday, with Mr. Cooper, surveyor and others, they proceeded into the wilderness, in a southern direction. On Tuesday they reached the "beaver meadow" in the western part of this town: and having found near it a good spring of water, they erected a bark cabin—the first "house" constructed or occupied here by the white man. After some days had been spent in viewing the vicinity, purchase was made of a tract four miles long and one wide, for £1198. The corner of the tract was near the spring mentioned: thence a line ran N. W. one mile: and thence four miles N. E. The centre of a parallelogram with these sides would fall a short distance S. W. from this place of worship. The writings were drawn and signed, on a hemlock stump, May 22, 1790. Thus did these hardy pioneers, who could pass the beautiful plains and rich fields of the Mohawk, find a home of their choice amid the heavy forests and rugged hills of Northeastern Pennsylvania.

At that time, Northern Pennsylvania and the adjacent parts N. York presented, with little exception, the solitude of an immense wilderness. Between Lanesborough and the mouth of Snake Creek about a dozen families had just located themselves. Another small settlement, styled the "Irish settlemen'," had been made at Hopbottom, now Brooklyn;

and another about 15 or 20 miles below, at Thornbottom. From neither of these could our adventurers expect an adequate supply of provisions, if they should continue through the summer. Wilkes-Barre and a "French settlement" on the Susquehanna, below Towanda, were the nearest places on which they could depend; and to reach these, a wilderness of 40 or 50 miles must be traversed, without beasts of burden, and without even a path. They concluded to return to Attleborough till fall.

To distribute their joint purchase, a plan was adopted by which 150 acres were assigned to each partner, and the remainder kept as a common domain. The division, like that of Israel's promised inheritance, was made by lot, and resulted satisfactorily. By a subsequent arrangement with Mr. Drinker, the landholder, their joint obligation for the wholesale purchase was cancelled, and individuals became responsible for their own possessions.

In the fall of the same year nearly all returned, accompanied by several others. They brought with them an ox team, tools, clothing, provisions, &c. Having labored awhile, they returned to Attleborough late in the season.

The spring of 1791 found most of them on their land, clearing and cultivating. In the fall they returned to Attleborough. About that time the settlement became extensively known by the name of "Nine Partners,"—the name being derived from the fact that the original purchase was made by nine partners. This name it bore till 1807.

On the 2nd of Feb. 1792, Hosea Tiffany and wife, with their children, Hosea Amos, and Nancy; and Robert Follet and wife, and daughter Lucy, left Attleborough with ox teams and arrived here the first week in March. In this company were the first white women who visited this place. A considerable number of persons were on the ground, without families, during the season. The supply of provisions raised was insufficient for all. Grain or flour was procured even from the "French settlement," or from Wilkes Barre, on horseback, and sometimes nearly that distance by hand. For several years after this, the nearest mill was in the vicinity of Binghamton. The stump at the door, excavated to form a large mortar, was often the most convenient substitute for the mill, in the preparation of a scanty measure of grain for food. It will not appear at all surprising, that the settlers of some of the first years should, at times at least, find themselves uncomfortably straitened in their necessary articles of food, both as it respects variety and quantity. But for the abundance of deer, they would often have suffered severely.

In the spring of 1794 were added to the settlement, Laban Capron and wife, and children—Wheton, Nancy, and Hannah; Thomas Sweet, and wife, and daughter—Charlotte; John Carpenter, and wife, and son—John; Samuel Thacher, and wife, and son—Daniel C; also John Tyler jr. and Dr. Capron. In the fall of that year, John Tyler and wife, and children—Job, Joab, Acsah, and Jabez; and Thomas Tiffany and wife, and children—Lorindia, Alfred, Thomas, Pelatiah, Tingley, Dalton, and Lewis.

In the fall of 1795, immigrated Amos Sweet, and wife, with children—Asahel, Stephen, Oney, Polly and Nancy; Ezekiel Titus and wife, with children—Leonard, Richardson, Preston, and Sophia; and Ezra Carpenter. To these were added in the same year or years immediately succeeding, Elkanah Tingley, Obadiah Carpenter, and sons—Obadiah and Elias, Joseph Blanding, Obadiah Thacher, John Thacher, Moses Thacher, Abel Read, Thomas Wilmarth, Noah Fuller, Nathaniel Claflin, and others. All the accessions previous to 1800, it is believed, were directly or indirectly from Attleborough, except Jotham Oakley, who came from Thornbottom and was a native of Duchess Co. N. Y.

A Blacksmith's shop was erected by Amos Sweet in 1795; a Saw-mill by Messrs. Tiffany, Follet, and Elias Carpenter, in 1800, about 100 rods southeasterly from the grave yard: a Grist-mill by a Mr. Halstead, in 1796, in the southern part of the settlement where Harding's mills now stand: a Fulling-mill in 1810, by Rufus Kingsley, on Martin creek; and in the same year a Carding machine by Elkanah Tingley, where now is the mill of Daniel Oakley.

The settlement of Nine Partners lay within the township of Nicholson, which embraced a territory 20 miles square, extending to the present northern limits of our town, and forming part of Luzerne Co. In 1807, on petition of the inhabitants, it was constituted by the General Assembly, a town and election district, under the name of Harford.* Susquehanna Co. was formed soon afterwards, and Harford became a part of it. The tax roll of 1807 contained 40 names; that of 1844 about 280.

The early settlers were characterized by industry, frugality, morality, and mutual kind feeling. Hardly distinguished in interest, or employment, or temporal circumstances, they found at each others rude cabins a homely but cordial entertainment. Remote from public roads, and, I had almost said, from the rest of the world, they knew little of political agitations, or of any general occasion of excitement. The state on whose soil they dwelt appeared not to care to claim them as part of its members, or to extend over them the folds of its civil organization. For nearly 10 years were they left without taxes or military duties,—without rulers or civil authority. A sense of justice, the dictates of kindness, the power of moral training and of public opinion, were their officers and exactors.

A military organization was required in 1798 or 1799. Obadiah Carpenter was the first officer. Thomas Tiffany was commissioned Justice of the Peace in 1799; and Hosea Tiffany a few years afterwards, the former having resigned. On the erection of Susquehanna Co. this commission became void. Joab Tyler and Laban Capron were commissioned in 1813. Mr. Capron resigned soon after, and Hosea Tiffany jr. was commissioned. He resigned in 1826, and Samuel E. Kingsbury was commissioned. Mr. K. died in 1831, and Hosea Tiffany was re-commissioned. Mr. T. died in 1836, and Payson Kingsbury was commis-

* Varied from Hartford, intentionally—to make, as was suggested, orthography and customary pronunciation correspond.

sioned. Mr. K. resigned in 1839 and John Blanding was commissioned. Since 1840, under the new constitution, John Blanding and Amherst Carpenter,—Alvan J. Seymour and Wm. C. Tiffany have been elected.

Dr. Comfort Capron commenced the practice of medicine here in 1794, and died in 1800; Dr. Luce in 1808, and removed after a few years: Dr. Joseph B. Streeter in 1814, and Dr. Clark Dickerman in 1832; both continue. Six others, from your families, have pursued the medical profession elsewhere; viz: Thomas Sweet, Carbondale Pa. Daniel Seaver, Bath N. Y. Brayton Richardson and Wm. L. Richardson, Brooklyn, Pa. Edward S. Richardson, deceased, Lorin Very, Centreville, La. and Asahel Tiffany, Milwaukie, W. T.

Ebenezer Kingsbury, Wm. C. Tiffany, N. S. S. Fuller, and Farris B. Streeter, have been admitted to the Bar. John K. Gamble died after the study of the profession had been commenced. Mr. Kingsbury, lately deceased, was formerly Speaker of the Senate of this State.

The marriage of Orlen Capron to Ama Carpenter, Oct. 1798, was the first in the settlement. The first corpse deposited in our grave yard was an infant daughter of Robert Follet, Dec. 1796. The death of Dr. Comfort Capron, June 2, 1800, was the first among adults. 263 corpses have been deposited in the graveyard; 6 in the private tomb. Of the "nine partners," eight were living 40 years after their first visit here. Only two are now living, viz: Ezekiel Titus in this place, and Moses Thacher in Ohio.

We have thus followed, as minutely as our limits will admit, a company of enterprising young men, who have turned away from the home of childhood, and made their dwelling-place in the bosom of a distant and wide forest. The sanctuary, the ministry of the word, the influence of well organized religious society, the presence of parental example and counsel do not overshadow them. In their changed condition, what is their character and destiny?

During the first four years, not a professor of religion settled in Nine Partners. Still, the Sabbath found them resting from their labors. Nor was the day devoted to hunting or public amusements. Three of them, who during the second season occupied one cabin, were several times annoyed by the visits of some one, perhaps from a neighboring settlement, of laxer views respecting the sanctity of the Sabbath. On a repetition of the visit, it was proposed to read aloud, from what they styled a "good and interesting book," for mutual edification. The expedient was successful, and was the beginning of a practice continued through the season. This may be accounted the first approach to the form of any part of social worship attempted in the settlement.

Among the settlers of 1794—5 were several professors of religion. In the fall of 1794 they were visited by Rev. Mr. Buck, then preaching at Windsor, N. Y. and Great Bend. The visit was soon repeated. These, the first sermons in the place, were preached in a small bark-covered cabin, which stood in the field a short distance Northwesterly from this house. A "reading meeting" was then, by vote, determined upon, and

on motion of Ezekiel Titus, John Tyler was appointed to conduct it. These meetings were held regularly, every Sabbath: the scriptures and sermons were read, together with singing and prayer. Not long after this a Missionary named Smith preached here a few times. Afterwards a Mr. Bolton, an Irishman, was employed to labor awhile. A Mr. Thacher paid them a transient visit or two, and organized some kind of society, but it never went into operation. The missionary visits of Rev. Messrs. Asa Hillier, David Porter and others were remembered with interest.

A church was organized June 13, 1800, by Rev. Jedediah Chapman, a missionary from N. Jersey. It consisted of 7 members, viz: Obadiah Carpenter, and his wife Ama, John Tyler and his wife Mercy, John Thacher, Mary Carpenter, wife of Obadiah Carpenter jr., and Miss Mary Thacher; all having letters from the Congregational Church in Attleborough, of which Rev. Peter Thacher was Pastor. "Articles of faith" drawn up by Mr. Chapman, were subsequently exchanged for others dear to the infant church, doubtless, from the associations of the place of their nativity. "March 3, 1803. Being met in church meeting, after prayer to God for direction, the church after serious deliberation, solemnly declared themselves to be of the Congregational order, by vote unanimously:" and "voted that the confession of faith of the 2nd church of Christ in Attleborough, and covenant, together with the Cambridge Platform," be the rule of their faith and discipline. In place of this prolix covenant, a briefer, being in substance that used at the formation of the church, was adopted in 1806. These, with an addition to one article, constitute what has been in use ever since. In April 1803, John Tyler and Obadiah Carpenter were elected Deacons. Meetings for public worship were held in the house which, till recently, stood on the site of Joab Tyler's dwelling, (the first *framed house* in the settlement,) or in the barn, now dilapidated, in the field Northwest of us, or in the house of Amos Sweet,—a bark-covered cabin, the ruins of which are dimly visible on the ledge of rocks a short distance West of this, by the road side.

The settlement increased with considerable rapidity. But whether a single instance of conversion occurred during the first twelve years of its history I have not been informed. Only a single addition to the church was made, in three years after its organization, and that by letter. But the winter of 1802-3 was memorable in its influence on the religious character and prospects of the growing community. The FIRST REVIVAL then occurred under the labors of Rev. Seth Williston, in the service of the "Missionary Society of Connecticut."

"I came," writes Mr. Williston, under date of Jan. 24, 1803, "to a settlement called Nine Partners, intending to preach a lecture or two and pass on. This was Monday evening. They urged me to stay through the week. I agreed to stay and preach again the next day. I now agreed to stay over the Sabbath. The Sabbath was a remarkably solemn day. I believe God was in the midst of the assembly of a truth.

Sabbath evening we had about as full a meeting as in the day time tho' there was no moon." On the preceding Sabbath Rev. Mr. Woodward had preached and administered the Lord's supper. On that occasion "a man who was a deist and an open scoffer at religion,—made game of it, and endeavored to turn into ridicule this holy ordinance." The evening conference meeting had been especially disturbed by controversy, and an impression left unhappy in its probable influence on the men of growing families, without personal peity, and beginning to sympathize with ruinous error. "This is a ruined people," said Mr. Woodward, in a letter left for Mr. Williston. The week was probably one of prayer; and the next Sabbath was that of which Mr. Williston speaks above. The same man was present; and in the evening conference meeting his presence was observed with peculiar anxiety. The anxiety was enhanced as they saw him rise at the first opportunity to speak, but was succeeded by astonishment, when his first words confessed his guilt and entreated to be remembered in prayer. God's work had commenced, and the impression of that season was deep. Mr. Williston left next day to fulfil appointments, and was absent about two weeks. "The people of Nine Partners lay so much on my mind that I concluded to return. I found the work had spread during my absence." He spent five weeks with the people. "They have not seemed to think it a burden to attend sermons day after day, and conferences in the evening. Yesterday there were 170 at meeting, which is a great number for such a settlement. The doctrines of grace are believed and apparently loved by those who have obtained hope, and hated by those under legal conviction. The work has been very rapid, and is yet increasing, at the same time very still and orderly. There is an unbounded desire to hear." This was a revival chiefly among heads of families, and ordained of God to exert a happy influence on the little church, and on the children of those households. In the succeeding April, 14 made a public profession of religion, and afterwards more, who were the fruits of the work.

During the next seven years, the church was supplied with preaching occasionally only. The transient visits of missionaries were the principal source of supply. In this they were favored, but it fell short of one fourth of the time. In 1806 a small meeting house, 22 feet by 30, was erected.

In the winter of 1808–9 occurred the second revival. A growing spirit of prayer indicated an approaching ripeness for a harvest. Rev. Mr. Griswold of West Hartwick, N. Y. here on a visit to relations, suggested that a season of constant ministerial labor, it might be hoped, would result in good. Rev. Joel T. Benedict of Franklin, N. Y. was sent for. He came in company with Mr. Griswold. His first sermon, on Thursday evening, was preached to a small assembly on the northern outskirts of the settlement, and with his visits was blessed to some. The next evening he preached to a full assembly at the house of the late John Carpenter, and many felt the power of God's truth. The benediction was pronounced, but the assambly impressed with eternal things linger-

ed, as if unable to depart. "Go home," said Mr. B., "and let your parents pray for you." "I," said a young lady in the anguish of conviction, "have no parents to pray for me." Many a troubled sinner wept. A meeting for conversation, next day, found a room filled with youth to be instructed in the way of life. In personal addresses, Mr. B. was frequently abrupt and pungent. In preaching, he gave impressive prominence to the doctrines of grace. Some of these exhibitions of truth aroused the enmity of the unhumbled heart. The impression made by some of those discourses was powerful. Meetings were held almost daily,—some of them in what is now Brooklyn and Gibson, then considered within the bounds of this church. The word of the Lord was precious in those days. Distance, darkness and bad roads were no obstruction to the gathering of assemblies any where. Mr. B. continued here five or six weeks. Mr. Griswold labored awhile afterwards. In July Mr. B. returned and there were received into the church 43 persons, mostly the sons and daughters of the subjects of the former revival. Parents and children met at the Lord's table with gratitude and joy.

Rev. Ebenezer Kingsbury, who had been Pastor of the church in Jericho, Vt. visited this place, and received a call to settle, Feb. 21, 1810. He was installed Aug. 4, 1810, being about 50 years of age. Mr. K. preached to this church half of the time, the remainder being spent in destitute places in the vicinity, in employ of the "Missionary Society of Connecticut. This arrangement continued during his pastorship.

During the 17 years of Mr. Kingsbury's pastoral labors, the church prospered and several seasons of special religious interest occurred; the first of them in the winter of 1816-7. Mr. K. had mingled in the scenes of a revival at Wilkesbarre, and returned in Feb. much aroused. On the first Sabbath after his return, he preached from Isa. 49: 4. The services of that Sabbath made a lasting impression on numbers who referred to it on subsequent examination for admission to the church. Besides the ordinary services of the sanctuary and conference meetings, it was customary for members of several families, to meet and spend the portion of an afternoon in social visit, in which there was prayer and free conversation on the subject of religion. These were of salutary influence. In the latter part of April, Rev. Mr. York came and tarried about three weeks, preaching frequently here and in Brooklyn and Gibson, which were yet connected with this church.

In the fall of 1819 some unusual interest commenced in the west part of the town, in connection with prayer meetings. Before winter there were a few conversions in the classical school of Rev. L. Richardson, and among others. In the spring following, visiting from house to house was for the first time attempted. Six elderly men went forth, two by two, and returned to say that the new measure had been a blessing to themselves at least. Some of the younger brethren became exceedingly zealous. They held, at times, prayer meetings all night. Some days of fasting and prayer were spent in the woods. The efficacy of the "prayer of faith," was a subject of much thought and conversation.

Numbers were exceedingly anxious to obtain the labors of Rev. Mr. Truair, of whom as a "revival preacher," great expectations had been formed. After several attempts he was obtained. He remained several days, but his labors accomplished no important result. Rev. Enoch Conger labored here some time, both before and afterwards. He was an humble industrious man,—wise in his efforts, and without ostentation, and proved a blessing to the people. The season of interest was protracted through the summer, and was of important influence.

In the winter of 1825-6 there was a season of special attention, but of limited extent and short duration. Some of the fruits remain.

In June 1822 was commenced, covered, and in a few years, completed the commodious house of worship which you now occupy. Its cost was about $2700. In 1836 was added an excellent bell of 830 lbs. at a cost of about $250. In 1832 was erected your parsonage. We hope to erect and complete during this year a neat and convenient Lecture room.

The Pastoral relation between Rev. E Kingsbury and the church was dissolved Sep. 19, 1827. For several years afterwards he continued to perform missionary labors, a portion of the time, with various feeble churches in the region. A number of those churches had been organized, or in their infancy counseled and taught by him. They esteemed him highly. During the last five or six years of his life he seldom preached; but regularly attended worship with us. His successor has been happy to find in him an excellent friend and father. He died March 22, 1842, in the 80th year of his age. Mr. K. was a native of Coventry, Conn; graduated at Yale College in 1783; and studied Theology with Dr. Charles Backus, of Somers, Conn.

Your present Pastor commenced his labors here in Sept. 1828, and was installed Ap. 28, 1830, by the Susquehanna Presbytery; having been ordained during the interval.

During the summer of 1831, in common with many churches of our land, we enjoyed a season of refreshing from the presence of the Lord. Early in June a "three days meeting" was held. On such occasions it was customary for ministers and christians from neighboring churches to meet at some place and spend two or three days in preaching and prayer: the edification and quickening of christians was all that was immediately expected. Ours was a season of refreshing to christians, but nothing remarkable transpired. Near its close, some indications of awakened feeling among the impenitent were visible. Next morning your Pastor went forth to look upon the field, and soon found marked indications of the spirit's presence, in the conviction of some. A neighborhood prayer meeting in the evening, held on the turnpike leading north, disclosed more evidently the commencement of a work of Grace. On Sabbath the congregation felt that God was in our midst. About this time the first conversion occurred: in two weeks there were perhaps 15 expressing hope. The work progressed gradually through three months. The means employed, besides the ordinary services of the Sanctuary, were meetings for prayer, mostly attended in various

neighborhoods during the week, frequent visiting from house to house, and inquiry meetings on some week-day, or the Sabbath.

In the succeeding January there was a reviving of religious interest. Prayer meetings were fully attended, and several persons expressed their anxiety. After a day of fasting and prayer, a "protracted meeting" of eight days was held. Numbers from surrounding congregations attended; and ministers took part in the services indiscriminately. There was preaching three times a day, with various meetings for prayer and inquiry. Thirty or forty at times presented themselves as subjects of prayer. There were however only about fifteen hopeful conversions, and a number of these were from abroad. For several weeks succeeding, there were cases of awakening and conversion.

It should perhaps be here remarked, that not far from this period, as good had uniformly resulted from protracted meetings, an unauthorized dependance was evidently placed on them. A blessing was expected while the importance of suitable preparation in heart was not felt by christians. As might have been expected, in several congregations, days of fruitless toil gave painful evidence that neither the plain preaching of the gospel, nor other means employed in our holy convocations, would convert men without the Spirit's influence; and that these influences could not be expected, except as christians were prepared to offer effectual prayer, in connection with other preparation.

In Jan. 1833 there were again signs of promise, connected with an increasing disposition in christians to make visits expressly for religious conversation. A day of fasting and prayer was observed early in Feb. It was manifest that God was with us. A protracted meeting commenced Feb. 19th continuing 12 days. Two neighboring ministers, Messrs. Cooke and Deruelle labored with us. There was preaching in the afternoon and evening of each day, with meetings for prayer and inquiry. The intense interest existing in this meeting surpassed all we had witnessed in others. Many were deeply anxious. About 60 professed to comply with the terms of salvation; numbers of them were from other places. Strangers who tarried only for a night, on the morrow went on their way rejoicing. Christians were humbled, made confession, and arose to duty. They sought out their friends and others, labored with them, and came to the sanctuary and besought their fellow-christians to pray for them.

An increasing spirit of prayer, and the occurrence of a few conversions early in 1839 appeared to authorize and call for special efforts. My own health which had been prostrated several years, had not yet been restored. Rev. J. B. Graves of Honesdale was invited to labor. He continued with us 12 days. The season was blessed. Members of the church were revived. Inquiry meetings were attended by between 15 and 50 persons. A large number generally came to the "anxious seats" to be made subjects of prayer. At the next communion season 19 made a profession of religion.

We are permitted to record another instance of the Spirit's outpouring

on this Zion, still fresh in your memory, and the hallowed influence of which is yet happily felt. The year past has been one of revivals unparalleled in the history of our country. In nearly all parts of our land there appeared a simultaneous movement upon the minds of men, as under the omnipresence of one mighty Spirit, leading men to think of things unseen and eternal. That influence was felt here. The first instance in which it was manifested in concentrated form directly in our midst, was at a prayer meeting near the latter part of January. A few christians informally met, because they wished to meet. That meeting was a harbinger of blessings. The esteemed brother, whom we recently buried, Mr. P. Kingsbury, was early and deeply engaged in the work. On the succeeding Tuesday evening, Feb. 7, at a prayer meeting in a private room, a few impenitent persons arose to express a desire to be remembered in prayer. Meetings were held on each evening of the week, at the same place. Attendance increased, as did also the number of the anxious and the depth of their feelings. Some of those meetings will long be remembered as of intense solemnity. The day of fasting observed on Thursday found the greater portion of the church assembled, and God was in the assembly of his people. It was a day of humiliation, confession, christian affection, prayer, solicitude, trembling yet filial confidence in God. To some it was a day of unspeakable conviction of sin, and then of the peaceful hope of heaven. On Sabbath evening I commenced preaching at this sanctuary, which service was continued regularly in the evening till March 13th and at intervals afterward. Besides preaching in the evening, a considerable portion of almost every day was spent in visiting from house to house. Prayer meetings, inquiry meetings, and, after the revival had progressed, prayer meetings of young converts were held. Our assemblies were regularly large, even in weather bitterly cold. It was an interesting feature in this revival that christians came early and readily into the work. God in his providence committed the work, as far as human agency was concerned, to our own hands; and there was a prompt general and cheerful readiness to do it. Another interesting fact is, that of those who regularly attended the inquiry meeting, and come before the congregation to be prayed for, almost none are left unconverted.

Since the organization of the church, public worship has been held on every sabbath, except perhaps four, when storms of remarkable severity, or other extraordinary reason prevented. When destitute of preaching, the usual services have still been performed, in connection with the reading of a sermon, by the officers of the church usually. It is never expected that our sanctuary will stand deserted on the sabbath. Meetings for conference and prayer have also, from the first, been maintained with great constancy, with such changes in time, place, or method, as circumstances rendered expedient. The monthly concert of prayer has been observed more than a fourth of a century.

Sabbath School instruction was commenced about 1816. It is now one of the most interesting services of the Sabbath. About 200 names are

now on our roll. A large company of youth attending Bible class instruction at the same time, are included. A class for "mutual instruction" comprising middle aged and older persons, is attended at the same time. Our library has a large and valuable assortment of books.

In the great *Temperance* movement of our day we have participated. A township Temperance Society was organized of 14 members, Jan. 22, 1829, being the first in this section of Pennsylvania. A Ladies temperance society was formed June 23 of the same year, when such organizations were a novelty in our country, and considered as well nigh transcending the sphere of action appropriate to wives, mothers, and sisters. It commenced with about 40 members, and exerted a very favorable influence. Three distilleries have been in operation in town. Since 1828 we have had none. Tyler, Seymour, & Co. relinquished the sale of ardent spirits in 1829; having annually retailed about 2000 gallons. When God's providence made it manifest that at the foundation of the triumph of the temperance reformation, lay the principle of abstinence, not only from ardent spirits, but from all intoxicating drinks, it was not marvellous, perhaps, that in a place where for years the fruit of the orchard had been cheaply and plentifully converted into an alcoholic beverage, there should be a little hesitation in the minds of even some temperance men. The new restriction on inclination and habit must be canvassed, before it can stand recorded among the assumed obligations of self-denial, in the high road of reformation. Yet here you were not very tardy. Few of our church or congregation now make use of any intoxicating beverage. The use of alcoholic wine at the Lord's table was dispensed with by vote of the church, in May 1842. Since that time the unfermented "fruit of the vine" has been used with universal satisfaction. The "Harford Total Abstinence Society" numbers about 300 members.

The movements of the *Anti-slavery* cause found here an early co-operation. From the first it was viewed as one of those momentous moral subjects, the discussion of which is appropriate to the pulpit. And in the anticipation of good results from a frank discharge of the duty, we have not been disappointed. Progressive accessions have been made to the cause of truth and humanity. In times of bitter dissention elsewhere, though not at once of one mind, we have not fallen out by the way. Our Anti-slavery society has nearly 200 members.

The various objects of christian enterprize have shared in your contributions; especially the cause of missions foreign and domestic,—of Education for the ministry,—of the Bible, and of Tracts.

The youth of this place have generally enjoyed good advantages for education. Aside from the advantages secured from institutions abroad, the town has from an early period sustained common schools of valuable character. The first was commenced in 1794. In 1817 a classical school was commenced by Rev. Lyman Richardson. With little interruption it has been continued under various instructors. For 8 years from 1828 it was in charge of Preston Richardson. It was incorporated

in 1836 as Franklin Academy, and has for several years been prospering under the instruction of Rev. L. Richardson, and Mrs. L. T. Richardson.

From the bosom of this church the following persons have been furnished for the Gospel Ministry; Rev. Lyman Richardson, Rev. Washington Thacher, of Eaton N. Y., Rev. Moses Thacher, of Franklin, N. Y., Rev. Tyler Thacher, of Providence, R. I., Rev. William S. Tyler, Professor of Latin, Greek, and Hebrew literature, Amherst Coll., Rev. Wellington H. Tyler, Principal of the Young Ladies' Institute, Pittsfield, Mass., and Rev. Willard Richardson, of Bethany Pa. We should also, in this connection name Preston Richardson, a graduate of Hamilton Coll., who failed in health while at the Auburn Theological Seminary; John Wadsworth Tyler, a graduate of Union Coll.,—instructor, for several years, in the seminary at Cazenovia N. Y.,—a young man of promise, taken away in the morning of life; and Edward G. Tyler, a graduate of Amherst Coll., now instructor in the Pittsfield Young Ladies' Institute. Hannah, wife of Dr. Pride, and Philena, wife of Rev. Ebenezer Hotchkin, have been employed as missionaries amongst the Choctaws, by the American Board; the latter is yet in the field.

The church connected itself with the Susquehanna Association, sending a delegate to a meeting held at Lisle N. Y. in Oct. 1803. That body embraced a large territory of the contiguous parts of New York and Pennsylvania. The Luzerne association was organized here in 1810 embracing the new churches of northern Pennsylvania as far south as Wilkesbarre, and some in N. York. This association subsequently became the Susquehanna Presbytery, the congregational churches forming part of it, by a special arrangement in which they retained the rights and practices of congregational churches. In 1832 the Susquehanna Presbytery, on account of the extent of its territory, was divided, and we formed part of the Presbytery of Montrose.

Through all the time covered by this narrative, other denominations of christians have resided amongst us. Baptists, Methodists, and Episcopalians, have, with more or less frequency and regularity, held worship within the limits of our congregation. Some have, with much constancy, attended worship with us, and cordially co-operated with us, in objects of religious interest. Such as have manifested toward us the spirit of christian regard and affection, have, as we trust, found on our part, a cordial disposition to respect their conscientious preferences, and to reciprocate their fraternal feelings. A Methodist Chapel is about to be erected. The Universalist denomination has been quite numerous: some years since, they sustained a Minister here half of the time. But more recently worship is seldom held in town by them, most individuals I believe, consider themselves connected with the societies of Brooklyn, or Gibson.

Let me close this narrative with a few *reflections.*

1. This church has much reason to hold in grateful remembrance *the cause of Home Missions.*

This is a vine which, under the direction of the great Master of the vineyard, was planted and watered in a waste wilderness, by the hand

of the Home Missionary. For nearly twenty years after the settlement of the place, and nearly ten years after the formation of the Church, the Home Missionary was almost the only minister of the gospel who penetrated into this secluded enclosure. A little band of disciples, limited in temporal comforts and resources, remote from the cultivated fields of Zion, they had no source to which they could look for human sympathy and aid, but those benevolent associations which commissioned the ministers of God's word to go forth into the wilderness, and collect and feed the scattered sheep of God's Israel. When they waited with longing hearts, for some one to break to them the bread of life, they watched for the approaching footsteps of the Missionary. The intervals were sometimes long: and when the favored hour came, and on the mountains were seen the feet of him that came to say to Zion, "thy God reigneth," there sprang up in the bosom of them that loved the glad tidings, a joy and gratitude of which the experience of their privations can alone give us adequate conception. In old age they often spake of it with full hearts. When the first Pastor was installed, and through his entire ministry in the place, his labors could be continued here, only by deriving aid from the Connecticut Missionary Society, sustaining him in feeble churches about, one half of his time. And now that God has so increased you in numbers and strength, and multiplied to you the comforts of this life, and the blessings which pertain to the life to come,—now that you have within yourselves resources to sustain the institutions of the Gospel at home, and to disperse abroad, surely you will not forget the cause of Home Missions. The feebleness and privations in the midst of which your infancy had its cradle, and your youth its fireside, are to-day the inheritance of many of your sister churches in Christ,—the spiritual prosperity of which is, after all, to affect deeply the well-being of your country, and of the souls of many. Give them in their trials your sympathy, your prayers, your aid.

2. This church is greatly indebted to the *revivals of religion* with which God has blessed it.

True, other things are important, besides the peculiar means and efforts of such seasons. Other seasons besides those of deeply excited feeling may be periods of prosperity. The regular and faithful preaching of God's truth,—the instructions of the Bible Class and Sabbath School,—the administration of the ordinances,—regular attendance on the worship of the sanctuary,—the meeting for prayer and conference,—an interest in the benevolent enterprizes connected with the kingdom of Christ,—and other things which might be named,—even when not in the midst of scenes like those of Pentecost, are still of immense value to the prosperity of a church. They lay the foundation for a piety, intelligent, steadfast, persevering, and useful. They contribute to render revivals eminently useful to men, and honorable to God.

And yet, peculiarly dear to the church of God is the memory of her revivals. They are seasons of such tender and intimate communion with God,—such confidence in his word,—such readiness for his service,

—such joy over the conversion of sinners! They are the glad harvest, when seed sown in faith and tears,—when plants watched with tender solicitude and undying perseverance, display the richness of the harvest. The well trained child of reproachless habits and the reckless profligate,—the correctly established speculative believer,—the self-confident errorist,—the sceptical scoffer, with the same humbled heart, find redemption in the same atoning blood. New character is imparted to the thoughts and affections of individuals, and new influence is sent forth through families and communities. All this have we seen and heard.

It is true also that all conversions have not occurred during seasons of general revival. During the intervals, God has called numbers form darkness to light; useful and happy Christians have thus been raised up, and the fruit remains. Still, revivals are bright periods in the history of our church. The prosperity of our church has been intimately blended with them. What would have been the character of many of your families to day, if the revival of 1803 had not been given, to subdue the rising scepticism, and renew the hearts of parents destitute of godliness? what if the youth of 1809 had been left to wander from the God of their fathers? and, (passing by the timely interpositions of God's grace at intervening periods,) that season of the last winter,—of such blessed influence on the souls of God's children,—of such distinguished efficacy in leading your youth to love your sanctuary, the place of prayer, the word of God, the people of God, and your Savior;—which placed them by your side at the table where you commemorate the love of a dying Savior, blest with the same hope of life,—who would exchange the influence of that hallowed season for treasures of gold, or the splendors of a kingdom?

3. *The rapidity with which changes are transpiring in our midst admonishes those who remain, to be diligent in their work.*

Of the little band who in 1800 covenanted together before God, not one is found. Others, the earlier subjects of Grace here, have fallen asleep in death; and on others who remain the infirmities of age sit heavily. During the years of my ministry with you, great changes have transpired,—more than ordinarily is the lot of congregations. We have dismissed many; and many have we buried. Your former Pastor sleeps in your graveyard, to await in the midst of numbers of his flock, the resurrection of the last day. There rest your parents, who died in faith; and there are entombed the children of some of you, over whose early departure you sorrowed, and yet had hope. There have we buried three Deacons of one name,—a father and two sons,—men of sterling worth. Others too, deemed pillars in your Zion, fair and strong, has God taken away. We knew not how to part with them, and yet it was best, in God's view. Some has he taken away in the midday of their strength; their counsel and example and prayers we would fain have retained, but a Sovereign, wise and good, has called them to the church triumphant:

and the responsibilities which once were theirs, has he left us to distribute among ourselves.

Yet in this, God has not forgotten to be gracious. When some have fallen, he has raised up others. Some of these he has called from afar by his converting grace, and they are one with us. To others, has he given increase in talents for usefulness, and in cheerful disposition to stand in their places. And to families who have removed hither, from other places and connections, has God given a heart to cooperate with us, with utmost cordiality, and to identify themselves with us in our religious duties and privileges—we make mention of the goodness of God.

And now brethren, look forward a few years. These seats, as well as your habitations are vacated by you, and are filled by others. The responsibilities transmitted from other hands into yours, must before long, be resigned to others, while you go away to give account. When the sun shall shine, and the snow of winter shall fall on your grave, will there be here son or daughter to stand in your place and worship the God of his fathers, and transmit to a succeeding generation the record of God's mercies? what traces of usefulness will you leave behind,—to be read from the memory of some one, half a century hence,

NAMES OF MEMBERS

OF THE

CONGREGATIONAL CHURCH

IN

HARFORD, PA.

From its organization to the present time.

PASTORS.

Rev. Ebenezer Kingsbury. Aug. 4, 1810——Sept. 19, 1827. Died, March 22, 1842.

Rev. Adam Miller. Nov. 1, 1828——

DEACONS.

John Tyler, Ap. 1803. Dismissed, 1810. Died, May, 1822.
Obadiah Carpenter, Ap. 1803. Died, Dec. 1810.
Caleb Richardson jr., Oct. 1810. Died, Ap. 1838.
Moses Thacher, Jan. 1811. Dismissed, 1825.
Joab Tyler, Aug. 1825.
Lee Richardson, Aug. 1825. Died, June, 1833.
Preston Richardson, July, 1833. Died, Dec. 1836.
Payson Kingsbury, July 1833. Resigned, 1839. Died, Oct. 1843.
Onley Thacher, March 1840.
Jared Tyler, March 1840.

Explanations. * Denotes that a person is dead; *d*, dismissed and recommended to a sister church; *w*, gone to another denomination without dismission; *s*, suspended. The names of persons excommunicated are not inserted. In *italics* are found names which have been changed by marriage, during the connection of those persons with the church.

June 15, 1800.

* Obadiah Carpenter,
* Ama Carpenter,
* John Tyler,
* Mercy Tyler,
* John Thacher,
* Mercy Carpenter,
* Mary Thacher.

Added, 1800.

* Sarah Thacher.

1803.

Joseph Blanding,
Huldah Blanding,
Moses Thacher, *d*
Sarah Thacher, *d*
* John Carpenter,
* Molly Carpenter,
* Samuel Thacher,
* Betsy Thacher,
Thomas Sweet,
* Nanny Sweet,
* Ezra Carpenter,
Mary Carpenter, *d*
* Obadiah Carpenter jr.,

Acsah Tyler, *d*
Elias Carpenter,
Abagail *Sweet* Claflin
* Sally Chamberlin,
Wright Chamberlin, *d*
* Obadiah Thacher,
* Elizabeth Thacher,
* Anna Knapp.
Excommunicated, 1.

1804.

Elizabeth Jones, *d*
Patty Gere, *d*
Elizabeth Whitney, *d*
* Ichabod Seaver,
* Mary Seaver,
Nathan P. Thacher,

1805.

* Elisha Bell,
* Sarah Bell.

1806.

Eliza Sweet, *d*
Nancy Howard, *d*
Abel Read,
Elizabeth Read,
John Tyler jr.,
* Polly Tyler,
Polly Carpenter,
Joab Tyler.

1807.

* Caleb Richardson jr.,
Huldah Richardson,
Mary Tracy, *d*.

1808.

* Ezra Sturdevant.

1809.

Sarah Cole, *d*
Electa Cole, *d*
Betsey Cole, *d*
Julius Chamberlin, *d*
Azebah Chamberlin, *d*
* Lucy Follet,
Lucy Follet, *d*
Eliab Farrar,
Jemima Farrar,
* Sarah Oakley,
* Nancy Thacher,
Charlotte *Sweet* Richardson, *d*
Nancy Sweet,
Thomas Sweet jr., *d*
Fanny *Read* Summers,
* Joseph Blanding jr.,
* Huldah *Blanding* Dunn,
Adin Blanding,
Sabinus Blanding,
Harriet *Wadsworth* Tyler, *d*
Lucinda Carpenter, *d*
Mary T. Carpenter, *d*
Jabez Tyler, *d*
Mary Carpenter 3d, *d*
Thomas Thacher, *d*
Moses Thacher, Rev., *d*
Washington Thacher, Rev.,
Daniel Thacher,
Myra Thacher, *d*
Bethia *Thacher* Ellsworth, *d*
Rebecca Thacher,
Sarah A. Thacher, *d*
Polly T. *Carpenter* Jones,
Lois *Carpenter* Handrick, *d*
Mercy *Carpenter* Thacher,
Acsah T. *Carpenter* Tiffany,
Lyman Richardson, Rev.,
* Lee Richardson,
Lucy Miles *d*
Arunah Tiffany, *d*
Olney Tiffany, *d*
Job Tyler,
Sally Tyler,
Nancy *Capron* Stanley, *d*
Hannah *Tiffany* Stanley,
Eliphalet Ellsworth, *d*
Excom. 3.

1810.

* Stephen R. Thacher,
* Esther Richardson,
* Martha Wilmarth,
* Anna Stanley,
Eliza Greeewood,
Nabby Tyler.

1811.

Asahel Sweet,
Milla *Sturdevant* Tennant,
Hannah Kingsbury.

1812.

Tyler Thacher, Rev., *d*

1813.

Sarah Fisher, *d*
Rebekah Dunn, *d*
Eunice Peck.

Excom. 2.

1814.

* Ruth Tiffany.

1815.

John Gilbert,
Polly Gilbert.

1817.

John Seymour, *d*
Betsey Thacher, *d*

1818.

Aaron Greenwood,
Noah Tiffany, *d*
Enos Thacher, *d*
Samuel Thacher jr., *d*
Hannah Thacher, *d*
Sarah Herrick, *d*
Polly Follet, *d*
Mary *Thacher* Guile, *d*
* John P. Dunn,
Daniel C. Thacher, *d*
Clark S. Tanner,
Daniel Seaver, *d*
* Preston Richardson,
Sally S. *Kingsbury* Richardson,
Phebe Brigham, *d*
Philena Seaver,
Philena Thacher, *d*
John Stanley,
Lydia Carpenter,
Charlotte Seaver, *d*
Jason Wiswall, *d*
Sally Wiswall, *d*

Excom, 2.

1819.

Daniel Oakley,
Betsey Oakley, *d*
Fanny *Sweet* Carpenter,
Sally H. *Carpenter* Oakley,
Mela Tiffany, *d*
* Betsy Thacher,
Dorothy Worth, *d*
* Martha Tanner.

1820.

Eliza Thacher, *d*
Onley Thacher,
* Noah W. Kingsbury,
Mary R. *Kingsbury* Tyler, *d*
* Jotham Oakley,
Nancy Sweet,
* Peddy W. Adams,
David Lyon, *d*
Patty Lyon, *d*
* Sally Green,
* Elizabeth Lyon,
Rachel Tiffany,
Huldah Thacher,
* Diana Runnels,
Betsey *Read* Norris,
Emily *Read* Burns, *d*
Lovisa *Sweet* Thacher,
Amanda *Thacher* Greenwood,
Nancy *Carpenter* Oakley,
Eliab F. Blake, *d*
Amherst Carpenter,
Braton Richardson, *d*
Isaac Lyon,
Alanson T. Williams, *w*
Augusta Sophia,
Mehitable *Gilbert* Thacher.

Excom. 1.

1821.

Caleb C. Richardson,
James Greenwood.
* Betsey Greenwood,
John Guard, *d*
Fanny Guard, *d*
Alvira Thacher,

Excom 2.

1822.

Austin Jones,
Lucina Farrar,
Mariett D. Fuller, *d*
Lyman Follet.

1823.

Emily *Fuller* Burton, *d*

1825.

Eunice Jeffers.

1826.

Sally Lyon,

Artemissa Thacher, *d*
Clara C. *Tyler* Clark, *d*
Hannah *Rice* Jackson,
Phebe E. *Stiles* Carpenter,
Alvira *Guile* Read,
Caroline *Greenwood* Stiles.
* Lucy Greenwood,
Rockwell Guile, *d*
Seth W. Thacher,
Josh W. Griswold, *d*
Shepherd Carpenter,
* Charles Rice,
Abel Rice jr.
William S. Tyler. Rev.,
Anna Rice,
William W. Pride, *d*

1827.

Susanna Payne.

1830.

Joel Hotchkiss,
Esther Hotchkiss,
Calvin Hotchkiss, *d*
Lucretia Hotchkiss,
* Mercy Tyler,
Anna B. Miller,
*Susanna McFarland,
Peter Thacher 2nd,
Emeline Thacher,
Eliza *Read* Burns, *w*
Loisa *Thayer* Richardson.

1831.

Hannah Payne,
Charles Payne,
Bennet Hotchkiss,
Desdemona E. *Gilbert* Parish,
Mary A. *Tuttle* Stearns, *d*
Betsey Thacher, *d*
Lorin Very, *d*
Evelina *Stanley* Farrar, *d*
Sally W. *Oakley* Tiffany, *w*
Cyrene *Hammond* Green,
Lucy A. Blodget, *d*
Julia E. *Thacher* Hawley,
Sophia A. Richardson,
Hannah Seymour,
Sally *Read* Spencer, *d*
Temperance *Guile* Blanding,
Russel R. Thacher,
Eleanor T. Farrar, *d*
Richard Hotchkiss, *d*
Orreme Seley
Abram Taft,
Elizabeth Taft,
Nancy *Read* Toby,
Sarah R. *Ellsworth* Tiffany,
Hannah Blodget, *d*
Dexter Stanley, *d*
Elona Blanding,
John W. Watson,
Mary A. *Read* Wrighter,
Maria *Hotchkiss* Seley,
* Elizabeth *Taft* Withey,
Armina Lancaster, *d*

Excom. 2.

1832.

Joseph Blodget, *d*
Willard Richardson, Rev.,
Emeline A. *Farrar* Ward, *d*
Harriet Thacher, *d*
* Luther T. Farrar,
William A. Ellsworth, *d*
Nancy T. Thacher,
Emily *Wiswall* Coon, *d*
Eunice R. *Fuller* Chapel, *d*
Densy *Carpenter* Oakley,
Thaddeus Fields, *d*
Fanny Fields, *d*
Sally Loomis,
John Peck, *d*
Phebe Peck, *d*
Peter Williams,
Sophia Williams,
Davis F. Thayer,
Erastus Brewster,
Submit Brewster,
Peggy Thayer,
Sally Tyler,
* Amanda M. Carpenter.

1833.

Mary A. Sanborn, *d*
Harriet A. *Tyler* Richardson,
Samuel Guile,
Hannah Guile,
Polly Sweet,

Abel Read jr.,
* Caroline *Stanley* Tuttle,
Saxa Seymour,
Daniel M. Farrar,
Dexter C. Stanley, *d*
Ebenezer B. Thacher,
* Polly Guard,
Fanny Guard,
Amos J. Rice, *s*
Sally Rice, *w*
John Stanley 2nd, *d*
Eliab M. Farrar,
Isabella *McIntosh* Wilcox,
Jared Tyler,
* Payson Kingsbury,
Mehitable Richardson,
Betsey Tanner,
* Mehitable P. Lyon,
Joseph Peck,
Polly Peck,
Eliza *Watson* Tennant,
Lebbeus Lewis,
Cyrene *Very* Mullinex,
Almira Carpenter, *d*
Roxa Rice,
Loisa M. Case, *d*
Hannah B. *Guile* Coughlin,
Mary A. Follet,
Silence Richardson,
Mary *Hartt* Farrar,
Sarah J. Wiswall, *d*
Adah *Carpenter* Abel,
Eliza *Guernsey* Alworth, *d*
* Abel Rice.

Excom. 1.

1834.

Betsey M. Thacher,

Seeley Wood, *d*
Mary P. *Farrar* Godding.

1835.

Platt Freeman,
Mary Freeman,
Polly W. Tyler,
* Sarah Guernsey,
Hannah Carpenter, *d*
Mary A. Coomer, *d*
Jesse Carpenter, *d*

1836.

Jonathan T. Langdon, *d*
Obadiah Mills, *d*
Jane Mills, *d*
Sarah M. Mills,
Elizabeth Hotchkiss, *d*

1837.

Caroline Carpenter, *d*
John Swarthout,
John D. Decker, *d*
Magdalena Decker, *d*
Mary A. Leslie,
Lydia *Payne* Bushnell,
Judith Mills.

1838.

Polly Stewart,
Margaret Osborn, *d*
Sally A. Lyon,
Nancy M. Kingsbury,
Mary L. *Kingsley* Nichols, *d*
Julia A. *Oakley* Hull, *d*
Mary Hannah,
Louisa M. Buck.

1839.

Sarah Bishop,
Adaline S. Richardson,
Catharine *Spearbeck* Thacher,
Flora Easterbrooks,
Huldah A. Dunn, *d*
* Susan McDowall,
Olivia *Loomis* Carpenter,
Mary M. Chamberlin, *d*
Nancy Guard, *w*
Nathan G. Brainard,
James G. Hotchkiss,
Susanna Guile,
Sophia Guard,
Dennison K. Oakley,
* Thusa B. Taft,
Amos Guard,
* Russell Tuttle,
Joseph F. Lyon,
Frances Lewis,
Sophia A. Guard,
John A. Smyth,

Jane Smyth,

1840.

Stephen Torrey, *d*
Emily A. Farrar,
Asahel Abbott, *d*
Henry Daily,
Amanda Daily,
Mary Van Buskirk,
Nathan Hawley,
Loritta C. Oakley,
Adah M. Oakley,
Elizabeth C. Conrad.

1841.

Ira H. Parish,
Horace G. Summers,
Maria More, *d*

1842.

Kenath A. Johnston,
Nancy N. Johnston,
Edith B. Kingsley,
Leah Gillespie,
Mary Watson,
John Kingsley,
Thomas D. Tennant.

1843.

Hiram C. Baker,
Mary Baker,
Susan M. Thomas,
Milbourn Oakley,
Merrit Seley,
Margaret Hardenbrook,
Clarissa B. Farrar,
Harriet A. Hotchkiss,
Almira H. *Avery* Wilcox,
Clarissa Roe,
Ambrosia R. Kingsley,
Lydia J. Oakley,
Deborah Alison, *d*
Henrietta C. Kingsley,
Sarah J. Kingsley,
Cynthia A. Tiffany,
Catharine Guile,
Stephen L. Greenwood,
Ary T. Packard,
Henry Spearbeck.
Loranda Carpenter,
Harriet F. Brundage,
Betsy A. Carpenter,
Lovisa Carpenter.
Acsah M. Tiffany,
Sarah Jones,
Angeline Thacher,
Sally Greenwood,
Hannah Tiffany,
Lucy A. Greenwood,
Hannah C. *Farrar* Grenell,
Angeline Tiffany,
Harriet N. Gamble,
Mary J. Gillespie,
Elsey E. Daily,
Williston K. Oakley,
Elizabeth M. Gamble,
Richard Gamble,
Lucius B. Taft,
George Gamble,
Anna Gamble,
Orton P. Jackson,
Benjamin B. Roe,
Margaret Roe,
Daniel T. Roe,
Henry W. Williams,
Nancy M. Richardson,
Marietta W. Sweet,
*John K. Gamble,
Mary E. Avery,
George M. Gamble,

1844.

Robert Gillespie,
Elias N. Carpenter,
Amanda Carpenter,
Susan Lily,
Mary M. Root,
Jemima B. Thayer,
Jane E. Summers.


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